2:Newcomb E-4, 5 (1951-1952) 1956
NM7 Delaware NM7

No pottery was manufactured in
Oklahoma by the Delawares, although some of the aged Delawares remember that their grandmothers made undecorated utility pottery. Dress and adornment had approximated that of the neighboring whites by the turn of the century. Men of the Cherokee-Delaware band, however, continued to wear their hair long until about 1920. Today, the only distinctive dress of the Delawares is worn at social and religious gatherings, and on these occasions it is of a miscellaneous Indian type rather than being specifically Delaware.

In sum, Delaware technology and material culture since 1867 have increasingly approximated the American pattern, particularly that of the poorer, rural, white groups. There are virtually no outward signs in subsistence, housing, or dress, which distinguish the Delawares from other Oklahomans.

Sociological Assimilation

It has already been noted that the social organization of the Delawares had undergone considerable alteration before the final flight to Indian Territory. Perhaps the most important change to take place after 1867 was the complete surrender of political authority. It should be recalled that the contract between the Cherokees and the Delawares provided for the admittance of the Delawares into the Cherokee tribe. Delaware chieftainship continued for a time, the last principal chief being Charles Journeycake, who served in this capacity from 1861 until he died in 1895.[3] After 1900 tribal chiefs were elected. Each of the three phratries nominated one candidate; the one who received the most votes became the chief. The principal duty of the chief was to act as a representative of the tribe in business dealings with the government. The last chief, Charles Elkhair, died in 1935 and has not been officially replaced. A business committee is the only formal governmental organization that continues in existence. It serves in an advisory capacity when there are claims against the government.[4]

The Delawares no longer have a society which is based upon ties of kinship. Outside of the immediate family there are no economic activities which depend upon the mutual aid of the clan, phratry, or other kinship groups. They have been completely assimilated into the American economic system. There is no feeling that care or assistance should be extended to other Delawares; in fact, in both Delaware communities there is a good deal of friction, jealousy, and antagonism between different individuals and family groups. This friction extends to all levels of organization, even to the business committee, with which there is always dissatisfaction. "They can't agree on a chief, they pull in different ways: if one person suggests something, somebody knocks him down" (O.A.). Probably this constant friction is a result of the heterogeneous degree of acculturation; some individuals are old, nearly illiterate, very

[3] Mitchell, 1895, pp. 7, 45. (This is a biography of the chief.)

[4] Wright, 1951, p. 153; J.T., O.A.

12:Tantaquidgeon E-5 (no date)1950
NM7 Delaware NM7

Delaware Indian Art Designs

GLADYS TANTAQUIDGEON

Introduction

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in Kansas, and from there they moved to Oklahoma and became incorporated with the Cherokee. Other bands found their way to Canada in the Province of Ontario, where they are now known as Delawares, Munsee and Moravians.

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The present population of the Delawares is estimated to be about 1,400. Of this number, 1,000 are in Oklahoma and the remainder in the province of Ontario, Canada.

Field of Art

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Until about 1890 the Delawares practiced many of their native arts and crafts but among the modern descendants of the tribe only a few of the older arts have survived. Pottery making, work in stone, bone, horn, antler, silver and the use of quills and hair in embroidery; twined basketry made from certain roots, and woven bags and girdles of Indian hemp (*Apocynum cannabium*) are now only vaguely remembered by some of the older members of the groups in Oklahoma and Ontario. Work in silver persisted until

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[P.24, B] About 1913.